



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 52.

NEW-HAVEN, MAY 28, 1831.

VOL. XV.

MISCELLANEOUS.

From the Vermont Chronicle.

THREE DAYS' MEETING.

A writer in the *Vermont Chronicle* who thinks very highly of these protracted meetings, and relates several important revivals that have been produced by them, adds the following cautions:—

Mr. EDITOR.—Since making the communication, on the subject of "protracted religious meetings," which was published in the *Chronicle* of the 18th and 25th of March; I have had opportunity, by personal observation, as well as the testimony of others, to learn something more definite, concerning the tendency of such meetings and the best mode of conducting them. And the more I have seen and heard of them, the more firmly am I established in the belief of their utility and importance—the more fully am I persuaded, that, when duly prepared for, properly called, and judiciously conducted, they are calculated greatly to advance the cause of religion. As I observed before, they bring into vigorous exercise the two great agencies of the gospel, *prayer* and *preaching*;—united fervent, persevering, *prayer* for the influence of the Holy Spirit; and *preaching*, in a variety of modes, and under circumstances calculated to give it peculiar directness and pungency, and to secure for it general and wakeful attention—*preaching*, as it consists in the simple, affectionate, and faithful exhibition of divine truth, through which the Spirit ordinarily, if not exclusively, operates, in the conversion and sanctification of those that believe.

We are not, however, obliged, any longer, to confine ourselves to *a priori* reasoning on the subject. Facts, having a direct bearing on the question of the expediency and utility of these meetings, have become sufficiently numerous, to justify an inductive process, and lead to a safe conclusion. In the county of Addison, five meetings (called "Three days' meetings," but actually occupying four days each) have been held in regular succession. The *first* was held, about three months ago, in the town of Addison; the *second*, after three weeks had intervened, in New-Haven; the *third* in Weybridge; the *fourth* in Middlebury; and the *fifth*, during the present week, in Cornwall. These meetings have all been conducted in nearly the same manner; and have produced, and are still producing, in different degrees, the same hap-

py results. In each of these towns a *revival*—*a powerful revival* has followed, or attended, or (such was the effect of preparation and expectation in one or two of these towns) even preceded these holy convocations. But, while my opinion concerning the utility and importance of this new method of employing the appointed means of grace has been confirmed by a view of the preceding and similar facts; other facts and considerations have served to increase my apprehension, that just in proportion to the importance and efficiency of these “protracted meetings,” is their liability to abuse and perversion; and to strengthen my fear, that they may be called inconsiderately and conducted injudiciously, and thus soon cease to bring along with them the rich blessings, which their first operations have seemed to promise to our churches.

This apprehension has induced me to make this additional communication with a view of suggesting a few cautions, that Christians and Christian ministers may be persuaded seasonably to guard against the apprehended danger, and thus secure to themselves, and to the communities with which they are connected, the highest benefits of these meetings.

First Caution.—Let not one of these meetings be called in any place, till the pastor and deacons and the great body of the church members are prepared for it—are convinced of its utility and importance—are humble and willing to labor and pray, and make any requisite sacrifice for the advancement of the Redeemer's kingdom among them, and the salvation of the souls around them. I have heard of two places where "Three days' meetings" produced comparatively little effect; and where the failure evidently arose from this cause—want of preparation and effort in the churches, which called them. Brethren, "prepare ye the way of the Lord."

Second Caution.—Let no church destitute of a pastor, however well prepared in other respects, undertake to invite ministers and Christians from abroad, and hold one of these "protracted meetings." Let them wait till a pastor can be procured; or, at least, till they can secure the stated labors of some able and devoted minister of Christ. I urge this caution from the known principles of human nature, and the danger of uncontrolled excitement. A religious excitement in a community, where the stated ministry of the word and the regular administration of Christian ordinances are not enjoyed, generally ends in fanaticism, heresy, or skepticism.

cism. So fully am I persuaded of this tendency, that I would not comply with an invitation to attend one of these meetings in a destitute church, but upon the express condition and with the full expectation that such meeting should be followed by stated and efficient ministerial labors.

Third Caution.—Let not these meetings, in the country, ever embrace a Sabbath. The evils naturally resulting from such a practice, as enumerated in my former communication, must sooner or later follow; and should the practice become general, they will follow with overwhelming influence, causing an increased profanation of the Lord's day, interrupting the regular worship of the Sabbath in adjacent towns, and thus diminishing, if not entirely destroying, the beneficial effects of the meetings themselves.

Fourth Caution.—Let no Church appoint one of these "protracted meetings," till consultation has been held with the ministers and churches in the vicinity. This caution seems to be absolutely necessary, to prevent that interference, which would weaken the power and limit the happy effects of these "concentrated means of grace." It has already happened, not in this county, (for here the meetings have been called after careful consultation and at regular intervals,) but in a neighboring county, that meetings have been appointed in two adjacent towns, on two successive weeks.—This evidently proceeded from a want of concert; and the effect must be very much diminished. After such a meeting, in my place, the labors of the stated pastor among his own people are generally increased, and rendered peculiarly important. He cannot, therefore, with any propriety, attend a similar meeting abroad, within three or four weeks. Hence the consequence of crowding together these meetings, without previous concert and arrangement, must be to embarrass the ministers, who are called to attend them, and render the meetings themselves comparatively ineffectual.

Fifth Caution.—Let not one of these meetings be called by any church, till their pastor has made himself acquainted with the best modes of conducting them; and has well considered what alterations and improvements may be requisite, in order to adapt them to the peculiar circumstances of his people. It was my intention, in this connexion, to have given a particular description of the manner in which "Three days' Meetings" have been conducted in this county. But the length of this communication will not allow me to enlarge.—I close, therefore, by urging Christians and ministers to regard these cautions, before it be too late to prevent the apprehended evils.

PRESBUTEROS.

Addison County, April 30, 1831.

ERRORS ABOUT REVIVALS.

There is an error concerning revivals, that must be detected and exposed. Many good men and even preachers of the Gospel, have imbibed it, and govern themselves accordingly.

It is the notion that a revival of religion is something extraordinary, and that borders on

the miraculous,—something out of the ordinary dispensations of grace and which we have no particular reason to expect, otherwise than as a mere expression of Divine sovereignty in an extraordinary way. We think it can be easily shown from Scripture, and from facts, that revivals of religion are as much the result of the Divine blessing upon MEANS, as any spiritual favor whatever, and that where appropriate means are used, the people of God, in reliance upon his promises, have as much reason to expect a revival, as a harvest upon preparing the ground and sowing the seed.

If any of our religious readers doubt the truth of this proposition, we will permit them to controvert it in the Baptist, upon the following conditions; to wit:—They shall employ all those means first to obtain a revival, that God has approved and blessed. They shall use those means faithfully, diligently, zealously, perseveringly, and with humble reliance upon the Divine promises for a reasonable period of time. They must then examine faithfully their hearts and conduct to see if they have not acted from wrong motives, or in a wrong spirit.

Something must be done.

The means to be employed consist in FEELING, PRAYER and ACTIONS.

They must FEEL the pressing necessity of having a revival; that their fellow men are in the broad road, and must be turned therefrom, or they will sink forever;—that religion must be revived in their own souls—that their present state of sloth and stupidity is highly criminal, and that while they continue lukewarm, their own souls are in danger. They must FEEL that they are utterly unworthy, and entirely helpless without the influences of the Holy Spirit—that neither they, nor the church to which they belong, can live without a revival, and, like the man who feels that he is starving and perishing, they must feel a burning anxiety to enjoy the presence of the Holy Spirit.

They must PRAY most earnestly, devoutly, and in faith. They must believe that God will give the Holy Spirit to them that ask him, and they have good ground to believe this because God says he will. When they pray for the Holy Spirit to revive his work, they need not make mental reservation, as is proper when they pray for temporal mercies, because God delights to hear and answer the most enlarged requests of his people for the influences of the spirit. They must pray much in secret, in the family, in the social circle, and in the public assembly. Let Christians covenant together to have united prayer for a specific object, and let that object be a revival of religion. Meetings for prayer should be appointed, and every member of the church should be awakened to his duty.

They must ACT. Ministers must become deeply engaged in the work, so that they may be instrumental of awakening others. They must realize the responsibility which rests on them for the souls of their fellow-men, if they do not faithfully warn them. They must preach directly to the consciences of professors and non-professors, and urge upon both classes the necessity of having an immediate revival. They

must urge upon the consciousness of the unconverted, the duty of immediate repentance and faith in Christ, and let the sinner perceive that his helplessness consists mainly in a wicked heart, and that a wicked heart is no excuse, but the aggravation of his crime. The minister must avail himself of every suitable method to enlighten the understandings, and impress the consciences of his hearers with the truths of the Gospel; and if he would have a revival of religion, let him talk with sinners individually, and urge them to attend immediately to the salvation of their souls.

But this work is not to be left entirely to the preachers. Every member of the church must be in action. Some can exhort and pray in public meetings. All can converse with their families, friends and neighbors. Each person must feel that there is much for him to do, and act accordingly. Every one must be striving and laboring at least as much, and in the same way as he would do if there was a revival of religion, or as he did when his soul was first converted to God.—*West. Baptist.*

DR. RYLAND AND ROBERT HALL.

The following brief but beautiful description of the talents of those eminent servants of Christ, the Rev. J. Ryland, D. D., and the Rev. Robert Hall of Bristol, (England) is from the pen of Mr. J. G. Fuller, son of the late venerable Andrew Fuller, and is extracted from his letter to a friend in this city, dated March 9.

N. Y. Obs.

This day so'nights the members of Broadmead were again called for the second time within the last few years to follow the earthly remains of their pastor to the house appointed for all living. The wounds which were yet unclosed at the remembrance of the dear Doctor Ryland, were again incrusted in the interment of his illustrious successor. Dear men! Lovely and pleasant in their lives in their deaths they are now united. Their bodies are moulder away in the same vault, and their spirits are vying with each other in praising God and the Lamb, before the eternal throne. The character of their eloquence here was perfectly dissimilar, but before the throne they sing the same song—a song in which angels unite not, but admire in rapturous silence—the song of the redeemed: “Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests,” &c.

I know not how better to describe their preaching, than by comparing the eloquence of the latter (Hall) to the refreshing tide, at first indistinctly heard, but as it neared the shore, its successive undulations, became more and more powerful, refreshing and irresistible except by the adamant heart. Just watch the progress of the tide—and, in its distant movement falling very gently on the ear—its gradual clearness and power—its gathering up its strength as its last waves beat upon the shore—and you have some idea of the kind of eloquence which charmed so many hearers. The eloquence of the Doctor was of a totally different order, irregular, bounding and impetuous—rather dissonant to the ear, but harmonious to

the soul. It resembled the cataract rather than the tide. The eloquence of the former was more regularly beautiful—its undulations succeeding each other in such nice proportion that the difference was scarcely perceptible when viewed in immediate connexion. But there were sudden *bursts* of eloquence in Dr. Ryland to which no other man in the circle of my knowledge could even approach. The former was evidently the results of premeditation—the latter, the impetuous gushings of a hidden spring. The eloquence of Hall was uniform—that of Ryland, occasional—but the occasional bursts of the latter—so evidently unstudied—so evidently the direct inspiration of the Holy Spirit, exceeded in grandeur and sublimity. But I must forbear. I wonder why I wrote thus, and wish I had time to replace it by a reference to character rather than to talent. They were both distinguished by the eloquence of holiness.

From the Boston Christian Herald.

Mr. EDITOR:—I have been travelling about one thousand miles of late, and having considerable intercourse with people, have endeavored to make that intercourse as advantageous as possible. I have always endeavored to use people with kindness and respect, at the same time, I have wished to be so used. I have never intended to use language that would be offensive to any man, nor in the presence of any man or company of men. It so happened, while in Vermont, where I had called to pass the night, while warming myself at the grateful fireside, in a large circle of fellow travellers, one of the company, an entire stranger to me, broke out into the most horrid and ungrateful profanity, calling his Maker's name in vain.—This I thought was indecent and highly improper, as well as wicked in the sight of a holy God; likewise abusive to the decent company in which he then was. In order to show him his error, and at the same time not to outrage his feelings, I privately took from my pocket a card which I carried for the purpose, in such cases, and gave it to him. On this card was printed in fair letter, the following verse and explanation:—

TO GENTLEMEN.

‘It chills my blood to hear the blest Supreme,
Rudely appealed to, on each trifling theme!
Maintain your rank; vulgarity despise;
To swear is neither brave, polite, nor wise,
You would not swear upon a bed of death;
Reflect; your Maker now may stop your breath.’

This I did in a way that no one might know what the card contained. But the poor creature immediately began to abuse me, by saying I was undertaking to dictate to him, and abridge his liberty—for said he, I have a right to talk as I please; my tongue is my own, I do not wish to be controlled nor dictated in what I shall do or what I shall not do. And he went on further to state that he had seen a great many such as I was, going about stirring up and exciting the people, and making disturbance in this way. Why, said he, do you suppose that you can make people leave off swearing? You had as good try to create a new world.

People will not be deprived of their right in this way? Besides you are much to blame for making these insurrections.

In this manner he went on to state, that it was the characteristic of people to follow their own way; one man's right was as dear to him as another, and in this day of light and information, people knew better than to be controlled; they chose their own way, and it was best they should pursue it—every one knew what was about right, without interfering. I just observed to him, that surely this was a day of light and information, and it had some very remarkable features if he was a specimen, for before such an exhibition of intelligence, common sense must plead insolvent.

From this place, I continued my journey, and the weather being very cold, I soon found myself about ten miles on my way, comfortably housed from the north-wester, in the warm bar-room of a country tavern. Here I found other scenes new, and at once interesting and painful. Interesting on account of the intelligence, and modest vivacity of the attendants, while I refreshed myself with breakfast, which I had just ordered. Here while I feasted the body, my soul was refreshed with the tidings of a revival which had lately prevailed through the neighborhood. The lady in attendance upon the table modestly related the circumstance of this work of God's grace, and observed that she, for the first time, had seen how blessed it was to trust herself in her Saviour, and to receive his compassion. She then put herself in the school of Christ by asking a very pertinent question; then was silent, and waited for instruction. The other forestalling every avenue to information, because, in his ignorance, he thinks he knows more than every body else. So "the fool is wiser in his own conceit, than seven men who can render a reason." But before I had finished breakfast, and adjusted my affairs to proceed on my way, another scene of a very different but painful character presented itself.

As I passed from the dining room, to settle my bill at the bar, I was accosted by a person in a tolerable dress, but miserably dirty, who said, "Mister, it seems to me you've got munny enuff to give a fellow a dram this mornin', ha?" I told him I did not think ardent spirits were good for him. "I know 'is gude for me, an' our gude Daken Take-a-drop says so; he has a difficulty, an' a little once and a while dos him gude; and I have a great difficulty, and it dos me gude." I then explained the evil of drinking ardent spirits. "Devil," said he, "such fokes as you goin' bout tryin' to make us slaves to yer nonsense, and takin' away our liberty, and makin' stubban's amng people, jest like our parson: he won't let the church drink a drop of nothin' but cold water. Your one of the fore days meentin' fokes, ha? Jes like our parson; he has fore days meetin' and create many ministers comin' here to preach fore days; and all the people spend their time: gess they'll want sumthin' to eat fore next harvest, for spendin' so much time." But, sir, said I, how long have you been at this place, and away from your business? Have you not a family depending on you for daily bread? That is nothin', said he.

Here the landlord interrupted us, by observing that this being, in the shape of a man, had been about the village five or six days, while his family were at home depending on the charity of the neighbors for support, and this is his habit for months, every year. So then, said I, you can spend weeks of time and all the money you can get, for rum, and no fear of starving before harvest. You have great sensibility for your neighbors, who are desirous of religious instruction; and think nothing of your dear little children, and the partner of your bosom, who are made wretched and miserable by the wicked conduct of him: on whom they ought to depend for support and the comforts of life. But this man, like the swearer, retorted again by saying that I was just like the parson, always trying to restrain the liberty of such people as he was. From this place of sorrow and of joy I made my way along a circuitous road, among the lofty mountains "rising high in air, and glistening o'er the coasts." And having spent the remainder of the day, now rising the amasing steep, covered with the hemlock and spruce; and now descending the opposite side of a branch of the immense range of the Alleghanies, arrived on the plains below.

DR. BENNET'S LECTURES ON INFIDELITY.

The London World gives the following specimen of a course of Lectures delivered by the Rev. Dr. Bennet, recently in London. They are very ingenious and calculated to meet the scoffing and ridicule of infidels in their own style. They were aimed at the objections of Infidels against the Bible.

The first lecture on the external evidences, was delivered on Thursday evening last, on the impossibility of imposture in the Scripture miracles. A large congregation was assembled, among whom we observed a considerable number of infidels, and also Mr. Taylor. The lecture was a bold challenge to infidels, of which the following is an extract:

"Yet after all, we will give you another chance. You know that christians believe that Jesus raised the dead more than once. You say that he only made people believe that he did it. Well, why should you not do the same? One make-believe will be a set-off against another, and you will destroy what you call the great delusion. Now, there are plenty of burial grounds about London, and we may find some one who has been interred three or four days, so that he is fresh in memory of his friends, and they can tell when they see him again; and we can find some sisters who are still weeping for their deceased brother. Now, gather your witnesses; you need not want spectators. Go to the grave; but stop—go first to the house of the mourners, and take them with you; for they will care most about the business. When you are come to the tomb, lift your voice in bold style, as you know well enough how to do, and say, Mr. Such-a-one, rise; and see if you cannot persuade all about you that they behold him rising. But why do you look so blank? What is the matter with you? You have cour-

age, enough to oppose and revile Jesus; why have you none to imitate and rival him? Are you saying to yourselves, 'Though we should make all the people fancy that they saw the dead man rise, for a burial ground is a fine place for a morbid imagination to play its pranks in; that would not be enough: and the mischief is, that we could not make the sisters fancy that their dead brother went home and lived with them afterwards. If we could, we should have a splendid triumph; for then we should be invited to a good dinner, and people would come, not only to see us dine, but for the sake of seeing the man whom we raised from the dead sitting at table with us, as multitudes came, 'not merely to see Jesus, but Lazarus also, whom he raised from the dead.' Well, I suppose we must give it all up; for I shall never persuade you to try this one bold stroke, that would do more execution if it should succeed, than all the petty blows you are now aiming at religion. But till you can venture upon this, you should hold your peace about miracles; and let christians talk away here, as they please; while you, by your silence, tell aloud that you cannot answer them. For, much as you hate the word mystery, you must confess that there is some mystery here, that you cannot fathom; how Jesus should satisfy people that he worked miracles upon thousands, and you, who are so much cleverer, cannot make people believe that you can work one! Only recollect, that if you cannot meet this one argument, it remains a proof that revealed religion is true."

The argumentative defence of miracles opened the Lecture, and the devotional application, appealing to the heart and conscience, closed the address; but the body of the discourse consisted of a novel way of putting the question so home to common sense, that there was no way of escaping the appeal.

REVIVALS.

REVIVAL IN NEW YORK.

Dr. Spring's statement.

A late number of the Philadelphian contains a statement of the revival of religion in New York city made to a meeting in Philadelphia, by Dr. Spring, on a late visit there. It is communicated from memory by a listener. We have room for a few interesting paragraphs only.

It is well known, at least to the religious world, that a state in relation to spiritual and eternal concerns, has existed for some months in the city of New York, of a very decided and interesting character; showing a work of grace if not deeper and more extensive, certainly longer continued than any preceding visitation of divine mercy in that place.

Morning Prayer Meetings.—The first intimation of a growing seriousness was not found in the great congregation, nor in the ordinary assemblies of the saints: but little praying circles were discovered, retiring unseen, to 'speak one with another,' to mourn over the abounding desolations, and by fasting and prayer to invoke the speedy interposition of God in the

cause of his afflicted church. A prayer-meeting particularly, last summer, was held early in the morning, attended by a clergyman, (or a few clergymen) composed of individuals of different denominations, many of whom were beginning to inquire the way to life, and all of whom without a solitary exception, are now rejoicing in the hope of its possession. From this meeting originated the present 6 o'clock prayer meetings; and its influence has been felt in almost every subsequent movement for good. And the result is, that up to three weeks ago, nearly one thousand persons had united themselves to the church of Christ, within the Presbyterian and Dutch Reformed denominations: and including other societies, the addition to the church cannot be less than two thousand. The spirit of grace and supplication rested upon the church. The speaker feelingly adverted to answers of prayer in behalf of individuals, so striking, as to excite admiration and astonishment; and so frequent that the enumeration would have surpassed his limit of strength and time.

Pastoral Visits.—To this result pastoral visitation has been not a little conducive. Dr. S. pathetically lamented his own backwardness, indecision, and infidelity, in times past, as to this duty; and called earnestly upon his ministering brethren present, 'to hold back no longer from this work, but to set about it diligently. He feared there was a shrinking away from this duty in regard to the rich; admitted there was strong temptation to soothe them in their slumber, flatter them with false hope, and to be satisfied with meager evidence of a saving change in them, and gratefully acknowledged his own late and repeated experiments to have reproved all his scruples, and cast away all his timidity. A young lady, said he, the child of adoption—the object of high hope; the centre of wide influence; capable of lofty and noble things, yet careering on the giddy steep of fashion and of folly, created in him no small solicitude; as for her soul he must give account; every avenue to which seemed most sedulously guarded. He delayed the visit of counsel and exhortation; and delayed, till rebuked by conscience, he could do no more. As soon as he called and was ushered to the saloon, the first and only person whom he saw was this young lady bathed in tears, who immediately exclaimed, "My dear Pastor, I rejoice to see you. I was fearful I was the only one who had escaped your friendly notice." What rebuke to fear! What encouragement to hope and to act!

Adjustment of differences.—But my brother, there was one remark which cut keenly—because it probed a wound which seemed to refuse healing, or to be mollified with ointment; when the speaker described with touching eloquence the union of ministers and of churches, the quenching of ancient heart-burnings, the adjustment of congregational differences, the removing of the causes of strife, and the putting away of all 'uncharitableness, and its overpowering influence on the mind and conscience of the community.' 'Now my difficulties are all at an end,' said one. 'I see a divine beauty in religion,' replied another. 'The listening ear was yielded by thronging multitudes who

at all times were pervaded by that deep, hushed silence, as when men 'believe, and therefore speak,' when they believe and therefore hear. "Old things have passed away;" are forgotten; or remembered only to weep over, and to melt the heart to tenderness and love....

Some peculiarities of this work of grace in New-York were mentioned. It comprehends persons of all conditions, and of all ages, except the aged and extreme youth. Not one, as far as has been ascertained, over the age of fifty-five, has been the subject of this grace.—And this very forcibly recalled to my mind the remark of a clergyman in this city which he made in the audience of a crowded house, then in a ministry of fourteen years, and with a supervision of some thousands of people, he had never known but two individuals over the age of fifty converted to God. Wintry, indeed, are the prospects of the aged sinner; desolation all around; congenial every blast; and night descends unmasked, unblest. "Pray ye, that your flight be not in the winter."

Interesting cases of Conversion mentioned.—The simplicity and ingenuousness of youthful conversion—a subject which the speaker considered with the eye of caution, allowing for the warm and ductile feelings of the spring-time of life, but which, nevertheless, is undoubted verity, and unfolds the incalculable value of Sunday School operations,—were illustrated by the case of a child about thirteen years old in the congregation of the Rev. Mr. Dubois. "Mother," said she, "can you know whether I am a christian by my feelings?" "My Dear," replied her mother, "I must first know what your feelings are." The daughter smiled, and said, "Well then, you know when you have been long angry with a person, and it is all made up how happy you feel. Now I have been a long time angry with God, and it is all made up, and I feel so happy." Thus she expressed her sense of reconciliation to God through Christ.

The manner in which some were convinced of their guilt and ruin, was another peculiarity. A gentleman in thriving trade—of considerable shrewdness of mind—said to his pastor, "Sir, I did not hear one sentence of your sermon on such a Sabbath. As soon as you took your text, the thought struck me, what am I doing here? For 13 years here have I sat—I have no belief—no hope. I am no better—rather worse. I am now resolved to ask God to teach me how to pray. My mind was absorbed in the exercise. I went home—retired to my room—took up a tattered Bible—opened upon the very passage where Christ teaches his disciples to pray. That evening I called my family together. It is now ten days since. I purpose. Will you instruct my ignorance?"

On the second evening of a three days' meeting, a young lady from the extreme south, opulent, of high connections, nursed in the lap of indulgence, the mistress, as well as the voluntary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place. "What if I should become a christian?—Well, what if I should?—It will be strange.—What if I should become a christian?—You must give up your worldly amusements. Well that I can do.—What if I should become a chris-

tian?—You must give up your gay companions. Well, I can part with them.—If I become a christian I must endure much ridicule and banter. Well this is not intolerable.—If I become a christian my southern friends, who have taken in me such tender and kind interest, will be wounded—grieved—will disown—despise me." Here her feelings prevailed—the thought of home, and early associations rushed upon her heart with overpowering sensations. But recovering herself, "Suppose they do, my Saviour, will not despise, disown, forsake. I'll go to Jesus." She went to the meeting—that night publicly professed Christ, and is now rejoicing in hope of his glory.

"Quench not the Spirit—Grieve not the Spirit," is the solemn injunction of the Apostle.—Many are the sad monuments of his desertion. An affecting example was given. Two young ladies, cousins, had become much impressed. An invitation was sent them in the morning to attend a social party, free from extravagance, which at proper seasons a religious person might have visited without blame. One declared without hesitation she could not go, her mind was in a different mood, and her intentions to attend the prayer-meeting. The other accepted the invitation; and contrary to the earnest entreaties of her cousin and aunt, went. In the prayer meeting that evening, the one was blessed of God, and found peace; the other returned from the party disturbed and vexed, displeased with her pious cousin, ashamed of her former feelings, and now daily reviles religion, and scoffs at his services. God alone knows the destiny of this young woman. That her situation is fearful who can doubt? Reader, if thou hast a heart, pray for her.

Geneva Female Seminary.—This Seminary has been remarkably blessed of God. Mrs. Rocard, the lady who has charge of it, has recently addressed a letter to a friend of ours, who gives us permission to lay it before our readers. The letter bears date the 28th of April, and is as follows:—*West. Rec.*

My dear Friend—I have long promised you a communication somewhat detailed on the subject of the Lord's dealings with us during the past year; but want of time has hitherto prevented me. When I review these striking and gracious providences, I cannot but exclaim, "Surely goodness and mercy have followed me all the days of my life;" for I came into this western land without a staff to lean upon; and notwithstanding my weakness and unfaithfulness, the Lord has "made me two baulks."—He has given me many spiritual children, who will I trust, aid in spreading the triumphs of the Redeemer's kingdom.

I commenced here, as you know, two years ago, from small beginnings. My number was at first fifteen; during the year it increased to fifty; but no special attention to religion was observed among the young ladies. In the second year the names of more than one hundred and forty pupils were entered upon the roll of this seminary; nine of these were members of the church. But the Lord, in his abundant mercy, sent us the repeated influences of his Holy Spirit; and forty-five since last June, give

hopeful evidence of a change of heart. Of these, thirty-two have made profession of their faith in Christ.

Well may we exclaim, "What hath God wrought!" and confess it was not by might nor by power, but by the Spirit of the Lord, this work has been effected. The means most apparently blessed were, as far as I can judge, the frequent use of God's own word. The bible was mingled in all our studies; we began and ended the week with a regular recitation from it; we referred to it daily for precept, for example, and for direction. Our young people studied the history of the ancient chosen Israelites, whom they saw chastised, and at length cut off for their unbelief; and thus learned to tremble under the rod of an offended Father. They connected profane and sacred history with the remarkable accomplishment of prophecy in the rise and fall of empires; and while looking at the justice of the sovereign Ruler of the Universe, they felt that the wicked would be turned into hell. Often have I seen penitence gather over their faces, in the contemplation of this awful subject. In this branch of study did I first perceive symptoms of the awakening Spirit of God. But it was the love of a crucified Redeemer, that seemed to open all the avenues to their souls. Never can I forget that memorable Sabbath morning in June last, when surrounded by a circle of lovely females, already concerned to know what they should do to merit eternal life. The lesson, for the morning was, I think the sufferings of Christ. After a few remarks on the love of the Savior, which prompted him to endure such amazing agonies for sinners, not one of the class could answer a question; all seemed to be overwhelmed with a view of their sins; they wept bitterly, and many of them ceased not, until the Savior himself, I hope, spoke peace to their souls. Nineteen or twenty, during this precious season, gave evidence of a change of heart.—A morning prayer meeting was established by these new-born praying souls, and continued to the end of the term.

The winter term commenced in November, and many gay and thoughtless ones were added to our circle. But there was mercy in store for these also. The Spirit of the Lord again visited us; and thoughtless levity, and proud opposition, (for there was pride too,) gave way before him. These youth, so full of mirth and frolic, were now heavy laden sinners, bowing at the feet of Jesus of Nazareth. Had I, my dear friend, ever doubted the Spirit's agency in the conversion of sinners, I must have been convinced that nothing but the mighty power of God could have caused these dead to awaken to life. One of the number was determined to exert no free agency in this matter, and though deeply distressed, contrived to make herself believe that she was not concerned, and must wait for divine influences, keeping at the same time as far as possible from the means of grace. But infinite mercy left her not. Cast out and hardened, as she thought, she came to me in bitterness of soul. After telling her what she could and ought to do, she suddenly exclaimed, clasping her hands, "The sinner then can do something." And from that hour she sought and I trust found the Savior.

My first assistant, Miss S. was much engaged for the salvation of those under her immediate charge. She labored much and faithfully with them. May these dear lambs be given her as jewels in her crown. We hope several of these little ones were converted. I think no scene in this revival so affected me, as one afternoon, on being called from the study hall, I found in a small room allotted to music, ten of these little girls weeping in unspeakable agony, because, as they told me, they were sinners. I talked and prayed with them; and upon going the second time that same afternoon, I read to them the parable of the prodigal son, and then said, "Who will arise and go to her Father?" Four of the little creatures answered, "I will." I then left them, and they prayed to their Father very fervently. I could hear them, and their simple petitions were wonderfully affecting. Some of these children were not older than ten years, and they often met to pray.—Oh, may these infantile supplications be heard by Him who said, "Suffer little children, and forbid them not, to come unto me." And in riper years, when they shall walk through slippery places, and find snares beset their path, may He keep their feet from falling, and their souls from death.

You may perhaps ask me, dear Mrs. M. did not these things interfere with study, and defeat the expectations of parents, in placing their daughters in a seminary for instruction in science? I will answer, that for a week or two during the greatest excitement, study was tasteless, perhaps irksome; but I hope that purer, higher motives, subsequently induced the pupils to persevering industry. The desire of laboring for Him who bought them with his own blood, took strong possession of many minds; and in no preceding year (for you know I have taught some years in a neighboring state) have my classes in every department of science given me such satisfaction. I will mention the case of one young lady, who before her conversion wasted much time in thoughtless levity. Now discovering her folly, she did not spend her moments in vain regrets, but seriously set about redeeming the past by improving the future; and the change was beautiful. Vanity gave place to modesty; inconsiderate gaiety became engaging frankness; and her ardent temper, before directed to the ceaseless pursuit of pleasure, now prompted her to engage with her whole heart in the cause of Christ.

Excuse me, dear madam, for thus encroaching on your time. You have set me to talking of my dear children, and I know not when to stop. One thing more I will mention particularly interesting to me. It is this; that their hearts are much bent upon the spread of the Gospel. Besides thirty dollars they gave to the Sabbath School cause last summer, they have a society attached to the seminary for the support of schools in Greece. This is not all; a number of these young ladies are acquiring education with a view to become teachers. Yes, and they will lead others in the ways of righteousness; they will help to spread the truth, and build up that glorious cause which soon will fill the earth. I bless the Lord, that ever he called me to this blessed employment in his vineyard; that ever he caused his wonders of

grace to pass before me; and I pray that these dear youth may be shining lights in this day, when perhaps the church may have to stand a fiery trial. While our day of life lasts, dear friend, let us labor and pray; pray that his kingdom may come, whose right it is to reign; and to Him will we ascribe glory, while we shall stand, as I hope, at his right hand forever.

Your's affectionately,

ELIZABETH RICORD.

Penn-Yan, Yates Co.—A correspondent of the Western Recorder says, under date of the 11th ult. "Yesterday, fifty-eight were added to the church, as fruits of the revival in this village, under the preaching of Rev. C. Eddy. About ten more will come forward next communion: and the work is still in progress."

In Washington, D. C.—We learn, says the N. Y. Evangelist, from a letter, dated Washington, May 10, and received by a gentleman in this city, that a Four Days Meeting has recently been held in that place, in the Churches of the Rev. Messrs. Danforth and Post. The meeting was so evidently attended by the presence and power of the Holy Spirit, that they concluded to protract the meeting four days more. As awakenings and conversions were not only occurring daily, but increasing in number, it was then resolved on to spend the week and have a united communion season, in Mr. Post's, the largest Church. Each of the sessions were to admit to their own church such persons as they judged proper, and then all come together, and be publicly received into the kingdom in one place. This was done, it was a glorious day. About 93 were admitted, of whom 50 were admitted to Mr. Post's church and 40 to Mr. Danforth's. Accessions were also made to other Churches, as Episcopalians and Baptists. One night all the saints were invited to meet for prayer in the different session rooms; and let the impenitent alone meet in Mr. Danforth's Church. The house was full. The Rev. Mr. Patterson, of Philadelphia, preached from "What must I do to be saved?" and then invited to the anxious seats, at the close, all determined to set out for the kingdom of heaven. Between 300 and 400 came forward. All classes of persons are interested in the work.

In Westfield, Chautauque County, N. Y.—A four days meeting in Westfield was continued six days. Many were converted during the meeting, and some may emphatically be called miracles of grace. And what is peculiarly pleasing, the work seems to have embraced a large portion of the fashionable youth of the place, such as during the last winter were engaged in dancing schools and balls.

In New Hartford.—An interesting revival is now in progress in the Church and Congregation of the Rev. C. Yale, and the other society in the town is sharing in the work.

In Wethersfield.—God is pouring out his Spirit, and reviving his work gloriously, and sinners are pressing into the kingdom.

In Newburg, Orange County, N. Y.—"Several months ago the tokens of the divine presence were apparent in this village among the Friends of Zion in the Presbyterian Church.—There was "a sound of going in the tops of the mulberry trees." The spirit of grace and supplication was poured out upon the church, a four days meeting was held, and the fruit is most abundant and marvellous. The Lord has literally done wonders, not only in the number but the nature of conversions which have appeared—flinty hearts have been broken there, and proud spirits humbled, and hardened sinners have been reclaimed, and brands snatched from the burning. Nearly 60 persons were last Sabbath made welcome to the table of the Lord, and upwards of 30 more are either rejoicing in hope, or trembling under the terrors of the Lord.

In Savannah, Ga.—We understand that a meeting designed to continue for four days, and to close on Sabbath evening last, has been held in Savannah; but from the interest which it excited, it was continued a day or two longer without any sensible remission in the religious exercises. The meeting was held in the Independent Presbyterian Church, but the other Presbyterian church, the Baptist, Methodist, and Lutheran churches, with their respective pastors, united in the services. The result of this meeting cannot now be told. It has, however, awakened many members of the Church to activity and zeal—been productive of a greater degree of fellowship between members of different churches—been instrumental in bringing some to rejoice in hope of the glory of God—caused a considerable number to be deeply anxious for their own salvation, and produced doubtless some impressions upon minds who are as yet unwilling to confess that they feel concerned about their spiritual state.

Charleston Observer.

Lowell, Mass.—The state of things in Lowell as it respects the cause of truth and of salvation, is now specially interesting. The four days' meeting recently held here has, as to the glorious results of its instrumentality, even exceeded the highest hopes of those who invited it.

South Paris, Me.—A revival of religion has been in progress in S. Paris for several months, and appearances are now more encouraging than at any preceding period. Seven persons now stand propounded as candidates for admission to the Congregational church, which, added to the number already received since the revival commenced, make 43.—*Ch. Mirror.*

Griswold, Ct.—Since the three days' meeting held here the first week in April, about thirty have submitted to Christ, and are now rejoicing in hope. Meetings are well attended—and the number of anxious sinners are at present greater than any former time, since the commencement of the Revival.

Westfield, Mass.—A correspondent of the Recorder writes; "It may be interesting to state,

that God is reviving his work in this place. It commenced most powerfully in the Academy, where about 20 are indulging hope."

Revival in Maine.—The precious dispensations of divine mercy are multiplying in our State. *South Berwick*, we learn, has received the blessing in rich measure; and we have the promise of a narrative more or less particular before long. Towards the opposite extremity of the State is *Bangor*, rejoicing in an abundant effusion of the Spirit. In *Gorham*, near by us, a work of grace is going forward with a rapidity, to which we have not been accustomed in this region; and from credible testimony which has reached us, we infer the same respecting *Saco* and *Biddeford*. In *Limerick*, Christians have not less reason to magnify the Lord and exalt his name together, than in any other town in the State. In *Portland*, the attention to religion is spreading, and the triumphs of redeeming grace are such as rejoice the hearts of those who say continually, Let the Lord be magnified. We hear in general, that it is a day full of promise to Zion in the central parts of Maine.

Chris. Mir.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 28, 1831.

ATTITUDE IN PRAYER.

MR. EDITOR—I have noticed of late, that in many of the religious meetings, it is common for a large portion of the audience, to remain in a sitting posture, during prayers. And it has caused me no small embarrassment, at times, to be obliged to differ, from almost all around me in this respect.

I have always been taught, that a kneeling or standing posture, when addressing the Throne of Grace, was sanctioned by Scripture. Will you be so kind, Sir, as to inform me in your next paper, whether I have been wrongly instructed on this subject, and whether it would not be improper, to adopt the sitting posture in all our religious meetings.

A READER OF THE INTELLIGENCER.

We are hardly prepared to answer satisfactorily to ourselves, the inquiry of A READER. The position we assume in prayer, is we believe of little consequence in the sight of God, provided the heart be sincere and humble. We come before him as suppliants, and it becometh us to take a low place. The attitude of kneeling in prayer, is abundantly taught in Scripture, and it is better calculated to promote humility and devotion, than any other.—We have the example of Christ who kneeled down and prayed, and we are told of Solomon, David, Daniel, Stephen, Peter, and Paul, who kneeled down and prayed, and in some instances, those who worshipped with them.

The posture of standing is also spoken of in Scripture. Our Savior says "when ye stand praying" &c. "The Pharisee stood and prayed." But we do not recollect that we are any where taught in Scripture to sit down, or lie down and pray. Yet Jonah prayed from the belly of the fish, and we believe that the prayer of the sick man on his bed, or the lame man

in his chair, will not be rejected, because he does not stand or kneel. For the sake of uniformity and order in public worship, it is important that there should be a rule, and that it should be observed by all if practicable. Throughout the Presbyterian and Congregational Churches, we believe, the custom is to rise in prayer. Nevertheless if the prayers, (as some prayers are) are so long that we become weary in standing, or our churches so constructed that we cannot kneel, we see not why it is not possible to sit and bow in an acceptable manner before the Lord. At least we think the attitude of resting the head on the ledge before us, if we feel as the Publican did, who would not lift up so much as his eyes towards heaven, is better than to stand like the Pharisee and pray, or to look round and gaze on the audience as we have seen some, as though they were worshipping the ladies, or adoring their bonnets.

Prayer is not the mere posture of the body. A man—may kneel until his knees become horny, like the monks of ancient times, and yet never pray at all. It is the "Lord save us, we perish!" of drowning Peter—the cry of faith to the ear of mercy.

PRIZE LETTERS TO YOUTH AT COLLEGE.

The undersigned, to whom was referred the duty of awarding the premium of *Fifty Dollars* for the best Essay adapted to the above specified, having carefully attended to the business assigned them, have this day unanimously agreed to prefer that entitled, "LETTERS TO STUDENTS." On opening the envelope, the author was found to be Rev. BAXTER DICKINSON, of Newark, N. J. and in it was found also a postscript, announcing that the author "declines" receiving the premium, in case of the award. Whereupon, it was deliberately resolved,

1. That should the American Tract Society, by their Publishing Committee, consent (as is expected) to stereotype said Letters, the money now deposited in our hands, and which the author generously declines to receive, shall be wholly expended in the purchase of copies for the benefit of any college in the United States who may signify, by a vote of their Faculty respectively, transmitted to the Secretary of the American Tract Society, their request for their due proportion, with the implied engagement that they shall be faithfully devoted to the use of the students, according to the intention of the donors; and,

2. That the Faculty of any College or University of learning in the Union, be authorized, without charge of postage or other expense, to draw on the Secretary of the A. T. S. whenever the anticipated publication shall have been announced, for their proportion, which is numerically one copy for each Student.

SAMUEL H. COX,
JAMES M. MATTHEWS,
CHAR. P. M'ILVAINE.

New-York, May 17, 1831.

P. S. The remaining Essays will be left with the Secretary of the A. T. S. to the orders of their authors.—N. Y. Obs.

A BILL

To control the rights of Conscience, and keep the piety of religious people within rational bounds!

The enlightened conductors of the N. Y. Courier, have been indulging themselves in an ungenerous and ill-bred attack on the morning prayer-meetings and the people who frequent them in that city. Having made out unmolested, such an exhibition of their own seal as they considered a fair set-off on this head, they next glance off to an attack of like liberality and gentility, on the religious contributions of the day.—Now the editors of that paper are men of talents and intelligence, and have been educated in the light of principles and precepts which they know cry out against such an unnatural return. And do they dream that their fellow citizens look on with indifference while they play the viper thus to the institutions which reared them. By what kind of fatuity is it, that men of talents and sense, hope to earn by such means any thing but a rebuke and a reproof from the wise and good?

The editors of the Journal of Commerce have framed for the approval of such malcontents everywhere as are crying out against the modern zeal of Christians, the Bill of restraint and proscription which we have subjoined. It is no more nor less than putting in form that opposition of the heart which is endeavoring in these latter days to keep pace with the good; and it shows in a true light the rank tyranny of these spleeny intermeddlings with the consciences of others, had they the power to enforce them by Bills and enactments.

The Courier complains that the contributions among us for what are called religious objects, have amounted in the last fifteen years, to 'upwards of \$6,000,000.' How nearly, says the Journal of Commerce, this estimate approximates to the truth, we know not. But we fully believe, that if \$6,000,000 have been contributed for such objects in the last fifteen years, \$12,000,000 will be in the next. There is not a religious denomination in the land, which is not implicated in the crime; neither is there one, in which the tendency to its commission is not increasing. If therefore the Courier intends to get up an inquisition on the subject, or procure the enactment of laws which shall prohibit such contributions, it can't be too quick about the matter. We beg leave to offer for its consideration the following project of a law, which is so drawn as to occupy the whole field in a short compass:

A BILL

To Control the Rights of Conscience, &c. &c.

WHEREAS sondry civil-disposed persons, not having the fear of man before their eyes, and disregarding alike the claims of their own purses and the reproaches of the good, have at various times given money for the instruction of the young in "what are called" Sabbath Schools, insomuch that the number of children in said Schools in the United States is 4 or 500,000: and whereas they have aided and abetted the distribution of the Scriptures and other religious books, to such an extent that there is reason to fear that every family in the nation will ere long be supplied with a Bible: and whereas they have sent missionaries to the new settlements in the West, to

the Aborigines on our frontiers, and even to India, China and the Sandwich Islands; by which means more than 60,000 persons, who before were enjoying all the blessings of heathenism, have been taught to read and write, and been made acquainted, more or less with the Christian religion: and whereas they are continually getting up some new project for diffusing intellectual and moral light over the world; and if permitted to go on, will soon interfere with the order of nature, which requires that one half of the globe should always be in darkness: And whereas they are guilty of sundry practices whichavor of 'cavillation' and 'fanaticism,'—keeping unseasonable hours, viz. from sun-rise till six or half past six o'clock in the morning, and thus wasting time which might be appropriated to repose, and disturbing the dreams of those who have spent the night in gambling: And whereas the diffusion of intelligence and the performance of religious duties, are calculated to make men fools, and thus prepare the way for a union of Church and State. Therefore

1. *Be it enacted by the authority herein mentioned,* That from and after the passing of this act, no person shall be permitted to make any contribution, devise, bequest, or donation of any kind, to any object 'called religious,' or to any object which holds any connexion with religion, or which may be suspected of holding any connexion with religion, under a penalty of — thousand dollars, and imprisoned for the term of — years in the State Prison.

2. *And be it further enacted,* That prayer-meetings of every description, and all other meetings for religious worship, except two services on the day called Sunday, between the hours of ten and a half and twelve A. M. and between the hours of three and a half and five P. M. or, and they are hereby prohibited, under penalty of — thousand dollars for each offence, and imprisonment in the State Prison for the term of — years. Provided however, that nothing in this Act shall be so construed as to forbid private prayer on the part of any individual, if it be perpetrated not oftener than once in three months, and with at least three partitions between the suppliant and any other person.

3. *The better to secure these objects, be it further enacted,* That all lecture-rooms, session-rooms, vestries, &c. if built separately from churches shall be pulled down, and if not built separately shall be stopped up, within — days after the passing of this Act.

4. *And be it further enacted,* That a Censorship be and is hereby established, consisting of — persons, whose business it shall be, to determine the amount of feeling which may be lawfully exercised in matters of religion, and the proportion of 'time' which may be devoted to such topics, always taking care that no person make them 'the all-engrossing subject of his thoughts.'

5. *And be it further enacted,* That every thing in the Constitution of the Nation and of individual States, contrary to the spirit of this Act, be and is hereby repealed.

INFANT SCHOLARS' CONTRIBUTION.—A Clergyman in New York city, recently received a note enclosing \$1.05, accompanied by the following very affecting explanation.

About eight months ago, the little children in a private infant school in this city, were much interested on hearing an account of the manner in which the Hindoos sacrificed their little children. Several of them were affected even to tears, when they were told that the mothers would throw them into rivers for the alligators to eat, and some times would hang them up on trees in baskets, to be devoured by ants and ra-

pacious birds. "Of what did they do it for?" was the anxious inquiry of several at once. When informed that those parents were heathen, and had never been taught to read the Bible, and had never heard any thing about our kind Saviour, who loves little children, and has said "Suffer them to come unto me," that they did not know how very wicked it was to do so; they looked sad, and asked, "Is not God angry with them?" Another said, "Why don't somebody teach them to read the Bible?" And another, "Why don't somebody tell them about Jesus? If I were there I would tell them." A proposal was then made that they should save their "candy pennies," and when they had collected a sum sufficient to buy a Bible, it should be applied to that purpose, and the Bible sent to some Hindoo mother, to teach her how to save her little children. Enclosed is the amount of their voluntary contributions to the cent box, viz. \$1 05.—*N. Y. Obs.*

EMANCIPATION IN KENTUCKY.

Mr. Robert S. Finley, in a letter to the Secretary of the American Colonization Society, dated Lexington, April 12th, which we find in the African Repository for May, gives a very encouraging view of the state of feeling in Kentucky on the subject of African colonization. He mentions among other things, that the Lexington and Fayette County Colonization have resolved to raise \$1500 within a year, in aid of the object for which they are associated. "I have heard," he says, "within the last ten days, without making any particular inquiries on the subject, of hundreds of slaves who are only held in bondage until the Colonization Society will undertake to colonize them. And I have no hesitation in saying, that there are thousands of slaves in this State, who are merely held by their masters in trust, for the same praiseworthy object." And again: "I have received pretty good assurances from two gentlemen in this State, distinguished for their piety and talents, of their willingness to serve the Board by raising the means of sending out a vessel with emigrants to Liberia in the fall, of going with them and procuring by personal observation, information of the actual state of things in Africa, and with this preparation to return and devote themselves wholly to the cause in this country. One of these gentlemen is a slave holder, and proposes to take his own slaves, ten or fifteen in number, along with him."

The ladies of Lexington, a short time since formed a society which is acting with great energy. Last week they held a special meeting at which, by their request, I delivered an address. At this meeting, they resolved to contribute their funds and efforts in co-operation with the ladies in other parts of the state, to raise the means to enable the Parent Board to send a vessel to Liberia in the ensuing fall with emigrants from Kentucky. And such is the energy with which they are following up this resolution, and such is the spirit with which it has already been met in other parts of Kentucky, as not to leave the shadow of a doubt,

that the ladies of this State will accomplish this object.

I hope to be able to inform you ere long, that each of the five States under my care have, in imitation of the Societies of New-York city and Maryland, appointed efficient Agents to bring the subject fairly before the public within their respective limits.

I conclude with the repetition of the remark, that intelligent emigrants in any number may be procured in this country, and large sums of money to assist them in emigrating, if prudent and wise measures are adopted for that purpose.

In a letter dated at Versailles, on the 16th inst. Mr. Finley writes—

You have no idea of the enthusiasm excited by the proposition of sending a vessel with emigrants from their own neighborhood. Since the proposition was made by the ladies of Lexington, two weeks since, I have had invitations from all parts of the State, with promises of hearty co-operation. In Louisiana and Mississippi, I learn that there is much good feeling on the subject. A gentleman who has just returned from New-Orleans, informs me that he found many warm friends there.

ROBERT S. FINLEY.

TEMPERANCE.

LITCHFIELD COUNTY, CONN.—The Secretary of the county Temperance Society, in an account of the last meeting of the Society, published in the Litchfield Inquirer, says :

In one town, whose population is about 1500, two years since, sixteen distilleries were in operation; and now only three. One merchant who formerly sold fifty barrels of distilled spirits, annually, has not, during the past year, sold five; eight or nine persons, who have been for years addicted to intemperate habits, with a noble determination, have abandoned their cups, and are resolved to "live soberly in the world."

The proprietors of two out of three furnaces, in another town, have discontinued the sale of ardent spirits in the stores connected with them, and do not allow the "poison" to be brought by the workmen into their furnaces.

The agriculturists of the county are coming forward, with their characteristic decision and energy in support of this noble work. They believe the time has come, when united and vigorous effort should be made to expel intemperance from the land; when every honest man and patriot should come fearlessly forth to promote this cause, with whose prosperity the fate of our beloved country is so intimately connected. The interest felt in this glorious reform is deep and increasing; and the fact of its having been frequently discussed, so far from diminishing, has tended rather to enhance, its comparative importance. The reformation already effected by it is truly encouraging. Drunkenness, with its attending evils, has in a happy measure ceased; the institutions of religion are more respected; and honor, virtue and conscience, have, to a greater degree than formerly, their proper and legitimate influence.

POETRY.

For the Religious Intelligencer.

THOUGHTS FOR AN ALBUM.

"Keep thy heart with all diligence; for out of it are the issues of life.—King Solomon.

"Tis said that *hearts have Albums*.—On their page
Fond Memory writeth with a diamond pen;
And Hope and Fancy, leave their pencil tents,
And Love its bright creations.—It were rash
To trust such tablet to the careless hand,
For Vanity's inscription.—Blot or stain
Were fearful there,—for pausing Penitence
Muat with her bitter waters cleanse it out.—

—The deep impressions on these mystick leaves,
Possess a mighty power.—Back they recall
From time's dim sepulchre, lost friendship's smile,—
Bid Grief's long slumbering tides the eye suffice,
Or wake cold pulses to the thrill of joy.

—*Guard thy heart's Album*.—Of its slightest trace
Who kneweth the full import?—It doth help
To fashion mative, and to color fate.—
Nor canst thou tell how strong a thread it weaves
Into the web of deathless destiny,
Till at that solemn audit thou dost stand
Where deed and thought their perfect right shall have,
And just reward.

—H.

PRAYER FOR REVIVALS IN CITIES.—BALTIMORE.

New York has been prayed for, and not in vain; and Boston, and Philadelphia, and will not christians now remember Baltimore, the third city of the Union; the seat and centre of American Popery. Brethren, pray for us—80,000 souls here need your prayers—a few hundreds desire and request them. They have heard what God has been doing for New York, and have rejoiced with her, and prayed for her.—Pray for us, while you read this, and when you have read it.

A BALTIMOREAN.

DIVINE BLESSING ON TRACTS.

From the Society's Report.

Effects of 100 Tracts sent to the Principal of an Academy.

The Society's Agent in the Western District of New York, says; "The Rev. Mr. H. —, to whom I sent 100 of the Tracts "Quench not the Spirit," informs me, that, at a time of uncommon seriousness, he gave a copy of the Tract to each scholar in the school, and perceived distinctly its influence in increasing the seriousness of some, and exciting to thoughtfulness, others who were before insensible. One of these Tracts was given to a young man, whose mind was too insensible to receive any special impressions from it, but who was, providentially, about to return to his parents, who

were both living without hope. He threw down the Tract with some indifference in the presence of his father, who seized it and read it. He wept, and read it again and again. His condition as a lost and guilty sinner was brought with fearful clearness before his mind. He found not peace till he found it in Christ. While in distress for his soul, he gave the Tract to his wife, who was also convicted of her sins and hopefully converted to God. The attention of the neighborhood became awakened, and a considerable revival followed. The Tract was greatly sought for, and hung up in houses to be read by visitors. A Baptist Clergyman in the neighborhood of the Academy, says that these Tracts were the instrument of promoting the revival there, and that one of them given to his daughter, who was returning to stupidity, was carried to her chamber and read as a message of God to her. Her convictions returned with great clearness and force, and she that very night surrendered her heart to Christ.

A CARD.—Rev. S. Hubbell has received from Mrs. Abigail Bishop, fifty dollars to constitute him a Director for Life of the American Tract Society. This donation is from a member of his parish, who has learnt the blessedness of doing good with a moderate income acquired by the blessing of God upon her own industry.

Hamden, (Mt. Carmel,) May 24th, 1831.

TEMPERANCE NOTICE.

■■■ A meeting of the New-Haven city Temperance Society, will be holden at the Centre Church, on Thursday evening June 2d. An address will be delivered by Daniel Frost, Esq., agent of the State Society. The friends of Temperance and all who are willing to hear a fair and candid discussion of the subject will find it interesting to attend.

Letters received at the Office of the Religious Intelligencer during the week ending May 26, 1831.

Joseph Speed, for D. Rich, Caroline; Jacob Gilbert, South Salem; Rev. A. Francis, Bridgehampton; J. P. Moore, Avon, N. Y.; A. J. Fasset, Chalagus; Stephen Franklin, Danville; Ezra Noble, New-Milford; Miner Smith, Hareington; Timothy Everett, Napoli, N. Y.; A. Ames, Bloody Brook; Oliver Burr, Saugatuck; Vine Robinson, Brooklyn; Matthias Day, Newark, N. J.; Henry Hart, Elyria, N. Y.; Noah Cooly, Middle Granville; Thaddeus Clapp, East Hampton; Sereno Wright, Granville; Rev. C. Wright, Montpelier, Vt.; Elisha Brewster, Middlebury, Vt.; A. B. Hobart, Cirydon, N. Y.; Garret Wick, Lowville N. Y.; Rev. Seth Williston, Westfield, N. J.; Ebenezer W. Case, Southold; Cheney Taft, North Bridge.

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CONTENTS.—NO. 52.			
Three Days' Meeting	817	Revivals	821
Errors about Revivals	818	Attitude in Prayer	825
Dr. Ryland and Robert Hall	819	A Bill &c.—Infant scholars' contributions	826
Dr. Bennett's Lectures on infidelity	820	Emancipation in Kentucky	827
			Index

INDEX.

ABBEL, Rev. Mr. letter from China 258
 Africa South, Mission at Capetown 390
 Western 273
African Hartford Female Soc. 104
Agents in the West, advice to 343
 traveling remedy for defects of 683
Allen President, on the Rev. of Rel. in N. Eng. 262
Am. Substitute for Grecian and Roman Architecture 304
America, future destiny of 369, 365
Anniversaries in New York 608
Ardent Spirits one hundred years ago 187
Armenians, movement among 562
Asaad Shidjik 6
Atonement, Dr. Johnson on 223
Auburn, State Prison at 580
BARNES, Rev. Albert, and Phil. Presbytery 456, 488, 502
Beecher, Rev. Dr. Lectures of 436, 454, 466, 483, 502,
 [504, 533, 550, 566, 581, 596, 612, 629, 674]
Believers, obligations of 724
Bellamy, Dr. and his Slave 299
Benevolent Societies, income of in G. Britain 159
Bethel Union and Port of London Soc. 118
Bible not quite suitable to all 317
 and Tract cause in Russia 273
 The general supply 602
 Virginia supplied 761
 Society 21
 Am. 15th Anniversary and Report 806
 Am. Circular of 426
 British and Foreign Ass. 115
 Mass. 21st Anniversary 21
 N. Haven Co. Am. Rep. 150
Bird, Mr. Journal of 257, 305
Birthday of threescore and ten years 122
Bunyan John, tribute to 779
Bunyan's Pilgrim's Progress, by Southey 180
CALVIN Secretus and Socinus 276
Calvinistic and Methodistic 235
Cambridge, Mass. Dedication at 620
Catholic College, inside of a 602, 710, 741
 Priests, defection from the Church of
 Rome 656
 Seminary at Baltimore 276
Censorious Tongue 278
Ceylon, letters from 82
Change in the British Ministry 504
Cherokees, Address to the people of the U. S. 183, 202
 Appeal to the humane 223
 Appeal to the Ladies in the U. S. 472
 Arrest of Missionaries 728
 At Washington 320, 536, 600, 616, 682
 Essays of William Penn 442, 459, 475, 491
 Meeting of Missionaries 570
 Mission, letter from 46
 Opinion of Mr. Wirt 236, 689
 Oppressive law of Georgia 631, 715
 Petitions for 522, 538, 572
 Proclamation of Georgia 39
 U. S. Sup. Court and Georgia 587, 77
Chickasaw Indians, letter from Rev. H. Wilson 92
Choctaw Indians 104, 190
 Youth, letters from 234
 Troubles of the 594
Christian Lyre 768
Christians, International union of 534
Christianity, efforts to diffuse in the U. S. 269
Church and State, how to unite 127
 Disciplines 372
 of England 402
Colony Nee, Correspondence with Gen. Assembly 134
 letter from 53, 197
College Lectures on school teaching 773
Colleges, Religion in 251
 Methodist 414
Colombia, Catholic religion in 92
Colonization Society, Am. increasing popularity of 70

Colonization Society, Am. Resolutions of 711
 Am. meeting at Washington 568
 Conn. 3d Am. Rep. 57
 Depository of the Carolinian 446
Colored population of N. York City 665
Concert of prayer for Colleges 600
Congregationalism 254
Conscientious Pedlar 49
Convention of Teachers 137, 215
 in New Haven 266
 at Hartford 392
Conviction of sin 602
Creek Indians 62
DAF and Dumb Asylum, Hartford Conn. 123
Dedication at Fair Haven 76
Denominations, Religious in Eng. and Scotland 641
Disappointments 131
Disinters in England 210, 790
Divinity N. Haven 148, 220, 227
 "Do not let go the rope" 170
Douglas James, Eng. on prayer 658, 691
Dream, on extravagance in 473, 522
Drunkard's Tree 16
 Confession of 38
Dubois, Rev. Mr. speech of 564
Dutch Reformed Church 79
 in France 314
Dwight, Rev. H. G. O. letter from 421, 513
Education early 299, 315, 362, 378, 395, 410
 Society 77, 582
 Am. Rooms of 172, 197, 214, 229, 263
 resolutions of 379
 reports of 406, 606
 Conn. Branch 77, 582
 Female Report of 123
 Great wants of 474
Edwards President 307
Election 248
 a dialogue 646
Emancipation 814
Emigration of Laymen 302
English and American Divines 307
Examples of pious emigrants 791
FAMILY Religion 254
Favorite of the Flock 417
Female Missionaries 378
Fenwick, Bishop vs. Dr. Beecher 554
Four days' meeting at Albany, N. Y. 653
 Alexandria, D. C. 606
 Boston 751, 782
 Clinton, N. Y. 590
 G. Barrington, Mass. 653
 Litchfield, Conn. 760, 777
 N. Haven 648
 N. York 575, 622
 Oneonta, N. Y. 589
 Rochester 686
 the West, account of 173, 232
 Troy 542
 Washington 702
Fourth of July 56
France, changes in 264, 311, 666
 letters from W. de Felice, Pastor 296
 Protestants in 530
 Religious aspect of 762
Fuller, Rev. Andrew, anecdote of 560, 479
 and Rev. John Burridge 130
GALLAUDET, Rev. T. H. 62
General Association of Conn. 40, 86
General Assembly proceedings of 22, 52
 Tem. resolution of 28
 Resolution of Board of Missions 35
 Reflections on the 69
 Missions of the 139
Gentleman, the Christian 261
Germany, Nationalism in 394

Goodrich, Prof. Address of
 Greece, Am. schools in
 Appeal of Messrs. Arundell and Brewer
 Communications from
 Education in
 Letter from Dr. Howe
 Popularity of Am. books in
 Greek Association of ladies in N. Haven
 Fair at N. Haven
 Green Bay, wrongs to the Indians
 Grieve not the Spirit
 Grimké, Hon. Thos. S. on Science, Education, &c.
 Hampshire Colony
 Harvard College
 Heart Education
 Hebrew Poetry, beauties of
 Hopkins, Dr. Sampson, anecdote of
 and slavery
 Humphreysville statistical notice of
 JARRATT, Rev. John, letter from Leghorn
 Jefferson Thomas
 Jews in Great Britain
 China
 Ladies Soc. Boston
 number of in the world
 Imprisonment for debt
 India, English Missions in
 India, Southern, Christianity in
 Idolatry in
 Infant Schools
 Infidelity in S. Carolina College
 Installation of Brown, Rev. A.
 Mead, Rev. Asa
 Mitchell, Rev. John
 Rood, Rev. H.
 Strong, Rev. Lyman
 Intemperance, a picture
 Editorial apology
 Juvenile Association
 KING, Rev. Mr. Anecdote of
 Knapp, Sentence of
 Webster's Speech against
 Let your light shine
 Liberia, death of Missionaries at
 letter from
 prosperity of the colony
 Lily of the mountain
 Literary Convention at N. York
 London Anniversaries
 Lotteries, Bill on
 and Temperance in Gen. Assembly
 Lyman Huntington, Mr. Temperance address of
 MARY La Fleur
 Mason, Rev. John M. D. D. recollections of
 Methodist Associated Churches of
 number of dissenting
 Controversy, Review of
 Milnor, Dr. Visit to the Isle of Wight
 account of his visit to Europe
 Ministers for children
 Mission, Beyroot, ar. of Messrs. Bird and Whiting
 Bombay
 departure of Missionaries
 Burman
 Letter from Rev. A. Judson
 Ceylon, letters from
 English Baptists at Calcutta
 at Siam, letter of Mr. Tomlin
 Indian, in Canada
 Madagascar
 Malta
 Missouri
 Palestine, letter from Rev. Geo. B. Whiting
 Sandwich Islands, Letter of C. S. Stewart
 Intelligence from
 Letters from 242, 306, 324, 721
 Reinforcement to the 525, 610
 Letter from Mrs. Bинг- [ham]
 to Persia
 Union, letter from Rev. M. Vaill
 Wyandot Indian
 Missions, Am. Board of, appeal of
 132 Missions Am. Board, Anniversary of
 An. Report of
 General Summary of
 Tabular Summary of
 exigency of
 [763, 808]
 Domestic, appeal of Messrs. Page and Cal- [hour 488]
 Foreign, eloquent defence of
 in the Pacific
 Moravian
 Missionary Society Am. Home, 4th An. Report
 5th Anniversary and [Report 811]
 Board at the West
 and Gen. Assembly's [Board 204, 215]
 Correspondence of
 Baptist, England
 Church abstract of Report
 Home, of the eastern district of [N. Haven Co. 404]
 London Ann. of
 Home, 11th Ave.
 Mass. 32d Ann.
 N. Haven
 Wesleyan, in London
 669
 Missionary tales
 Mock Revival
 Mourning apparel
 Musical Cabinet
 NEW Bedford Cong. Church, History of
 New Birth
 New Year the
 North West Coast, Tour of Rev. J. S. Green
 OBITUARY of Anderson, Dr.
 Bissell, Rev. Josiah, Jr.
 Bolles, Mrs. L.
 Bradley, Mr. L.
 Clark, Mr. H. N.
 Cogswell Mason, F. M. D.
 Cogswell, Miss Alice
 Crocker, Rev. Daniel
 Hewitt, Mrs. Nathaniel
 Hull, Miss H. L.
 Lathrop, Charles, Esq.
 Lefingwell, Mrs. William
 Lyon, Col. William
 Northrop, Mr. Clark
 Noyes, Dr. Burr
 Parker, Chief Justice
 Peck, Mrs. Everard
 Smith, Rev. Noah
 Stewart, Mrs. Harriet
 Stowe, Miss Caroline
 Tiffany, Mrs. Nancy
 Warner, Dr. Henry
 Walker, Miss E.
 Whiting Miss Esther P.
 Open-air preaching
 Oppressed Females
 Ordination Barnes, Mr. Romulus
 Grosvenor, Mr. Mason
 Hale, Mr. Albert
 Kirby, Mr. William
 Warren, Mr. Waters
 Orme, Rev. William, death of
 Paids, excesses in
 Parsimonious Christians
 Payne, Dr. Anecdote of
 Penn Wm. and the Indians
 Periodicals Religious
 Political Atheism
 Politics in religious papers
 Popery in Maryland
 Extract from Judge Morris address
 Escape from
 Sketch of by Robert Hall
 Superstition of
 in U. S.
 Prayer
 My Mother's last
 Meetings
 a Mother's
 Presbyterian Monopoly—the Alarm
 75, 149
 316, 329
 312
 529, 545
 661
 677, 696, 714, 730, 739
 [763, 808]
 14
 [Report 811]
 204
 and Gen. Assembly's [Board 204, 215]
 302
 193
 66
 [N. Haven Co. 404]
 100, 103
 Home, 11th Ave.
 129
 22
 313
 65
 669
 19, 511, 723
 34
 352
 23
 170
 519
 4494
 207
 715
 556
 623
 265
 479, 526
 527
 785
 543
 271
 559, 670
 208
 351
 799
 95
 169
 479
 363
 240
 335
 31
 351
 655
 799
 168
 74
 704
 704
 704
 704
 100
 729
 293
 691
 440
 10
 436, 454, 466
 58
 63
 161
 757
 259
 344, 468
 401, 469, 481
 403
 709
 708, 712
 722
 75, 149
 Relig-
 Relig-
 Relig-
 Rev-
 dover

INDEX.

Church in U. S. Statistical Report
 Priestercraft unmasked
 Prison Discipline Soc. 5th annual report
 Princeton Soc. of inquiry on missions—Letter from
 Scotland
 Proclamation of Thanksgiving
 Fasting and Prayer
 Protestant Catechism
 Public opinion, tyranny of
 Poetry—A Domestic scene
 A hiding place
 Bethel Flag
 Bible's Complaint
 Break forth in song
 Clouds
 Death of Adelaide Imlay
 Death of Margaret E. ^{*****}
 Death of Miss Alice Cogswell
 Death of Miss Emily B. ^{*****}
 Departure of Mrs. E. S. J.
 Evening Prayer
 Fear not
 Floating Chapel
 Folly of Atheism
 Funeral reflections
 Hawley, Mr. death of
 Hon. Theodore Frelinghuysen
 Heber, Bishop Elegy on
 How solemn 'tis to die
 Indian wrongs
 I will arise and go &c.
 Liberia
 Lines by Lord Byron
 Lord lead the way the Savior went
 Memory of Mrs. A. M. T.
 Misery of loneliness
 Missions
 Mohegan Church
 Mrs. H. B. Stewart
 My Birth Day
 My soul go boldly forth
 O steal not thou my faith away
 O Thou who dy'st the mourner's tear
 Poet's Answer
 Reflections at the close of the year
 Reminiscences—death of
 Sabbath at Hawaii
 Sabbath Morning
 Sabbath School
 Settlement of Charlestown
 St. Augustine to his sister
 Sunday Schools in the West
 The Cherokee Mother
 "The Glorious liberty" &c.
 The Prophet
 There is a spirit in man
 The Sabbath
 The Sacrifice
 The two Maidens
 They will be still praising Thee
 They that seek me early &c.
 Thoughts for mourners
 Thou preparest a table for me &c.
 Vanity of Life
 Watch
 Widow of Naia
 Religion state in Pres Church
 New-England
 Vermont
 Synod of Albany
 of New-York
 of New-Jersey
 of Cincinnati Ohio
 in Common Schools
 Religion dignity and loveliness of
 Religious and secular views
 conversation
 Revival paragraphs
 Caution to Christians in a
 how to have a constant revival
 nearly a 100 years ago
 U. States and England, unequally blessed
 Revivals in a College 60 years ago, 648; Albany, N. Y., 605, 622, 639, 733, 796; Amherst College, 719, 815; Andover, 558; Atwater, Ohio, 525; Bennington, Vt., 574; Berkshire, N. Y., 638; Beverly, Mass., 271, 541, 558; Berwick, Me., 318, 478; Bloomfield, N. Y., 653; Bowdoin College, 654; Cambridge, N. Y., 797; Canandaigua, N. Y., 796; Castleton, Vt., 223; Catskill, N. Y., 642; Champlain, N. Y., 363; Charleston, Mass., 541; Chazy, N. Y., 205; Cherokee Nation, 703; Cicero, N. Y., 229; Cincinnati, Ohio, 37, 126, 463; Cincinnati Presbytery, 399; Claremont, N. H., 495, 574; Columbus, N. Y., 767; Danby, N. Y., 654; Dexter, Mich., 111; Dorset, Vt., 111; Farmington, Ohio, 229; Female School, Franklin, N. Y., 814; Great Barrington, Mass., 653, 689; Geneva College, N. Y., 667; Greenock, Scotland, 418; Greenup, Co. Ky., 78; Groton, Mass., 423; Hamilton College, 782; Hampden Sidney College, Va., 734, 767; Harpersfield, N. Y., 766; Harrisburgh Penn., 31; Hartford, Conn., 734; Holland Patent, N. Y., 590; Jefferson College, 658; Kenyon College, 703; Lansingburgh: Laurens, Co. Ga., 126; Lenox, Mass., 796; Le Roy, N. Y., 47; Litchfield, Conn., 760, 777; Lowell, Mass., 541; Lynchburgh, Va., 797; Mahias, N. Y., 718; Marion, S. C., 126; Martinsburgh, N. Y., 797; Mendville, Pa., Middlebury College and town, Vt., 567; Middlebury, N. Y., 463; Milan, Ohio, 667; Michigan, 639; Morristown, N. Y., 356; Newark, N. J., 750; New Carlisle, 574; New-Haven, Conn., 665, 680, 696, 712, 750; New-Haven, Vt., 782; New-York city, 31, 590, 667, 750, 798; New-Hampshire Association, 318; Northfield, N. Y., 230; Oneida Presbytery, 735; Orwell, Vt., 624; Oxford, N. C., 574; Philadelphia, 687, 703; Pleasant Valley, N. Y., 735; Rochester, N. Y., 350, 430, 526, 750; Shellberville, Ind., 111; Skeneates, N. Y., 463, 525; Southampton, and Westhampton, L. I., 654; South Middlesex Conf. Mass., 399; Stockbridge, Mass., 750; Sof-
 folk, Mass., Conf. of Churches, 514; Topsfield, Mass., 533; Troy, N. Y., 557, 637, 734; Troy Presbytery, 686; Tuscarora Mission, 793; Union Theological Seminary, 144; Utica, N. Y., 718; U. S. Sloop of War, 766; Utica, N. Y., 667; Wales, England, 234; Ware Village, Mass., 734; Warren, R. I., 30; West Granville, N. Y., 400; Westminster, Mass., 479, 622; Westport, N. Y., 718; Weybridge, Vt., 796; Whitehall, N. Y., 12; Whitesborough, N. Y., 383; Williams' College, 634; Yale College, 617, 632.
 REYNOLDS, Miss journal of
 Roman Catholic schools
 SABBATH Gen. Union for promoting—Circular to
 the Churches
 Gen. Union 3d Anniversary
 In England
 Influence of the
 In Paris
 Mails, North Am. Review on
 Movement in Ohio
 Profanation of the
 Schools Am. foreign compliment to
 School Am. Union 6th Anniversary
 Resolution of
 Schools and scholars, number of
 School meeting at Newark, N. J.
 meeting in New-York
 at Princeton, N. J.
 at Washington Conn.
 in New-Haven
 Schools, how to keep up an interest in 336, 664
 Soc. London
 Teachers, spirituality of
 Union British
 Conn.
 Illinois
 Hartford, Co.
 Schools common
 Seamen's Friend's Society
 Signs of the Times
 Slave Trade
 in the Capitol
 Slaves, two millions of
 Slavery, meeting on in London
 Smith and Dwight, letters from
 Smyrna letters from Rev. Mr. Dwight
 Am. Schools at
 letter from Miss Reynolds
 edict of the Sultan
 Am. schools in
 Letter from J. Brewer 43, 90, 397, 471, 592, 594, 650, 698, 812.

Brewer, Rev. J. <i>Journal of</i>	300, 316, 346, 362	New-York State	196, 619
-300, 410		Washington co. N. Y.	143
South Seas, Christian missions in	182, 776	Windsor co. Vt. report of	143
Spiritual Barometer	272	Young Men's in New-Haven	189, 475
Sloth, symptoms of	789	in Philadelphia	61
Stewart Rev. C. S. <i>Journal of</i>	530, 547	Temple Rev. D. <i>letters on Popery</i>	468, 482, 502, 516, 614,
Stuart Prof. letter to Dr. Channing	149	687, 944, 660	
Essay on Temp. premium awarded.	377	Tenant Rev. Wm. anecdote of	425
the use of Wine	490, 499	Theatres, morals of	408
Review of	598, 615, 632	Theological Seminary in Indiana	603
Reply	678, 694, 715, 831	Tibet, literary treasures in	213
Answer of N. Y. <i>Observer</i>	746	Tobacco, Dr. McAllister on	127, 158
Subscription paper	497	Tract Am. Soc. 16th annual report	21
TEACHERS of schools appointment of	714	Circular of	39
Temperance in New-York State	192	Monthly distribution in New-York	109, 153, 543
at Washington	510	Society Am. change in prices and discounts	138
cause in G. Britain	110	Monthly distribution, effects of	349, 602, 622
Circular to N. Y. school commissioners	619	manner of	470
Dialogue on	338, 353, 666	in Boston	518
Goodell's address	340	in New-Haven	552
in New-York State	198	in Charleston, S. C.	566
in the churches	340	Am. Soc. 6th anniversary and report	810
Letter from Thos. Sewall, M. D. to		Conversations by	427
J. C. Warren M. D.	630	Moral wants of our country no fiction	745, 748
reform in Scotland	92	UNIVERSALISM in a dying hour	88
Society African in New-Haven	61	University of Virginia	772
Am. Constitution amended	25	VAUDOLIS, the Protestant of Piedmont	505
Conn. first annual report	51, 54, 78	WADE, Mrs. tenor of	6, 337
letter of Gen Agent	200	Wayland Dr. on the Sabbath	505, 498
Fairfield co. Conn.	249	Webster, Dr. Dictionary and school books of	348
Hartford co. Conn.	77, 295, 359, 727	William IV first public act of	209
Middlesex	10, 310, 337, 631	Wine "pure"	100
New-Haven city	409	Wines, proper vs. wines grogs	551
New-Haven co.	107, 108, 377, 604	YALE COLLEGE Commencement	232
		Statement of	360



619
183
145
475
.61
614,
.425
408
605
213
158
21
39
543
138
622
470
518
552
586
810
427
748
88
772
505
337
490
348
209
180
551
232
360